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ABSTRACT

The history of counseling psychology in Australia, which has been marked by confusion and uncertainty about the distinction between it and other applied areas such as clinical psychology, community psychology, educational psychology, and psychotherapy, is discussed in this paper. The development of the Division of Counselling Psychology within the New Zealand Psychological Society is traced and the more recent and distracting tensions that exist within the areas of clinical psychology, counseling, and psychotherapy are discussed. Counseling-related research conducted in New Zealand during the 1980s is reviewed and trends and omissions are identified. These topics are included: (1) the history of counseling psychology in New Zealand; (2) the history of clinical and counseling psychology research; (3) previous reviews of counseling-related research; (4) descriptions of the activities of guidance counselors and applied psychologists; (5) applications of counseling to specific settings, such as sexual counseling, pastoral counseling, unemployment counseling, abortion/pregnancy counseling, crisis counseling, prison counseling, and grief counseling; (6) training resources and developments; (7) critiques of counseling theories and training models; (8) evaluations of training; (9) counseling research; (10) testing and assessment; (11) bicultural counseling; and (12) evaluation. (162 references) (ABL)

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COUNSELING PSYCHOLOGY IN NEW ZEALAND[1]

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Counselling Psychology in New Zealand has never been able to foster the degree of support that its APA counterpart has experienced. Instead, its history of development has been marked by confusion and uncertainty about the distinction between it and other applied areas, e,g., clinical psychology, community psychology, educational psychology, psychotherapy. Currently this confusion seems to have been overshadowed by a deeper and more fundamental division between clinical (or applied) psychologists and academic psychologists. Nevertheless, a Division of Counselling Psychology does exist within the NZ Psychological Society (NZPsS).

This paper traces the development of that Division and discusses the more recent and distracting tensions that exist within the areas of clinical psychology, counseling and psychotherapy. Finally, counseling-related research conducted in NZ during the 1980s is reviewed and trends and omissions identified. The decision to use liberal criteria for selecting research for inclusion reflects in part the continuing debate in NZ about precisely what activities constitute the practice of counseling psychology.

I. HISTORY OF COUNSELING PSYCHOLOGY IN NEW ZEALAND

Dissatisfaction among NZ psychologists with the role of clinical psychology was evident as early as 1975. Webb (1975) criticized clinical psychologists in NZ for being too rigid and inflexible in their roles, for making claims to expertise they did not then utilize, for mouthing the principles of community health planning but doing nothing substantive to involve themselves in such activity. In short, she challenged clinical psychologists to become more involved in the future development of their own profession.

Raeburn (1978) also expressed dissatisfaction with the state of clinical psychology in NZ. He cited the growth of private practice as being instrumental in perpetuating a fee-for-service, medical-model clinical psychology. He was concerned that this would inhibit badly needed institutional reforms and restrict the number of people receiving services to only those who could afford them. In his view the field of community psychology could provide an important and necessary shift in perspective from a continuing concern with individuals to a concern with larger groups and the well-being of society as a whole. To him the choice was clear: a better society or more private practice. This view was disputed by Taylor (1979) who claimed that there was already a strong--and growing--community psychology perspective in NZ clinical psychology. In reply Raeburn (1979) chided Taylor for having missed the point that community psychology represented a new philosophy in applied psychology. It was not to be seen simply as a matter of clinical practitioners/scientists incorporating a community orientation into their work.

These writers illustrate an early dissatisfaction with traditional NZ clinical psychology and a desire to adopt new perspectives and methods. It was out of these and similar dissatisfactions that the move to establish a division of counseling psychology later grew.

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Mental health law in NZ provided an explanation for the historical dominance of traditional clinical psychology procedures and roles in NZ mental health (Brunton, 1985). The underlying principal of this law was separatism, the assumption that special, total care institutions were needed to deal with mental illness. As a consequence of this principle, most clinical psychologists were employed by hospital boards and worked in publicly funded institutions that eventually came to be dominated by medically trained administrators.

The integrated administration of psychiatric and local hospitals in 1969 helped to expand this traditional role and encouraged and legitimated the growing range of ancillary and acute psychological services that had begun to develop. This legislation was a precursor of more recent moves to devolve central government responsibilities to community or local groups in matters of health, welfare and education (see, for example, Boston, 1989 and Green et al., 1987). It seems likely that integration of health services and devolution of responsibility for providing these services locally both contributed to and encouraged the movement of a growing number of psychologists into private practice, as identified by Raeburn in 1978. Other factors that contributed to a move away from medical model clinical practice were a recognition of the influence of social systems on behavior, a focus on the prevention of social problems rather than individual remediation, and the impossibility of using traditional means to provide treatment to all who needed it (Robertson et al., 1989).

One consequence of this discontent with traditional clinical psychology was the formation in 1980 of a well-articulated graduate program in community psychology at Waikato University. The conceptual themes of the program clearly overlap with the tenets of counseling psychology: a systems perspective; a recognition of cultural diversity; an emphasis on enhancing clients' competence (be they individuals, groups or organizations); community-based interventions; an emphasis on prevention rather than treatment (Robertson et al., 1989). The course was well-received and by 1987 had graduated its first 16 students.

Another interesting development during the mid-70s, no doubt directly related to the upsurge in private practitioners, was the move to implement registration and certification procedures. Raeburn (1978) was quite cynical about the motivations of NZ clinical psychologists for registration and licensure: "the interest of clinical psychologists in the Bill is not so much to protect the public from the psychological ministrations of charlatans, which is the ostensible purpose of the Bill, as it is to enhance the status of the profession."(p.42).

Nevertheless, the Psychologists Act became law in 1981. Under the Act a Psychologists' Board oversaw the registration and conduct of those engaged in psychology. In March 1990 there were 1002 registered psychologists of which 708 held annual practicing certificates (NZ Yearbook, 1990). It is interesting to note that the 1981 Act is due for review this year. Smithells and Rush (1991) have expressed concern about possible changes to the Act and the implications of those changes for applied psychologists.

Efforts to establish a Counselling Psychology Division of the NZPsS formally began at the Society's Conference in 1983 when an "interest group" of 20 people was formed. At the next year's conference the aims of the group and possible membership criteria were discussed at the first-ever counseling psychology symposium. Following that symposium a set of aims and membership criteria was circulated to members for reactions and, subsequently, a formal proposal for the creation of a Division of Counselling Psychology was submitted to the NZPsS. This proposal was accepted and a Division of Counselling Psychology was formed at the Society's 1985 conference. Membership at that time numbered 32. The Division has continued to function ever since.

Membership is based solely on expressed interest so a relatively large number of people is recorded as being members, including many listed as members of the Clinical Psychology Division. However, in practice the Counselling Division has not been very active although there is an annual meeting at the NZPsS Conference (Gary Hermansson, personal communication, June, 1991).

The move to establish the Division reflected the desire of those who identified themselves as counseling psychologists to differentiate their work from that of clinical psychologists,

psychiatrists, psychotherapists and educational psychologists. In addition, the formation of a Division was seen as being consistent with developments overseas: Division 17 of the APA was formed in 1953; similar divisions were formed in Australia in 1977 and in Britain in 1980.

In their work counseling psychologists emphasize the following: a focus on the psychological development of the normal person, not just those suffering from psychological disturbance; enhancement of client well-being and self-actualization; the prevention, rather than remediation, of problems. Given these broad precepts, there was from the outset in New Zealand obvious overlap with other groups and confusion about exactly what constituted the practice of counseling psychology. This is illustrated by the fact that every year there have been discussions about the overlapping interests among clinical psychologists, counseling psychologists and psychotherapists recorded in the minutes of the annual meetings of the Division of Counselling Psychology. This role ambiguity is certainly not unique to NZ counseling psychologists. Similar confusion has existed for many years in the APA's Division 17 (Woody et al., 1989).

Although establishment of a Counselling Psychology Division of NZPsS in 1985 was a tangible expression of a desire to refocus and delineate the clinical practice of psychology, more recent debate among NZ psychologists has centered on a more fundamental issue. In 1989 the Clinical Division of the NZPsS consulted its members about whether it should go into recess. This move followed the establishment of the NZ College of Clinical Psychologists at the NZPsS's 1989 conference. Perhaps symptomatic of the dissatisfactions of many clinical psychologists was the lower NZPsS membership rates among younger psychologists (Walker et al., 1982). Walker et al. surmised that these younger psychologists saw the NZPsS as being less able to fulfill their needs. (It is interesting to note that in the APA the academic psychologists broke away to form the Psychological Society; in NZ the clinicians split off to form the College.)

The College was set up to address more effectively the needs of clinical psychologists, namely improved continuing education, improved representation of clinical psychologists and their work, greater assurance of quality service delivery. In addition many clinical psychologists had long been seeking to implement accreditation procedures and more rigorous standards governing practices. They were dissatisfied with the relative ease with which psychologists could become registered members of the NZPsS (Gary Hermansson, personal communication, June, 1991). Today the College numbers 115 full members and some 125 student/associate members. The basic requirements for membership are a clinical psychology qualification, three years experience, and ongoing supervision and involvement in continuing education.

Several psychologists have been critical of this split (Capper, 1990; Gamby, 1989; Seymore, 1990) which Corballis (1990) described as a tension between the predominantly academic interests of staff and the clinical interests of students in NZ Universities. He saw it as a split between those whose interests were the science of psychology versus those whose main interests were the practice of psychology. Similar tensions exist in the USA; at present there seems to be no clear-cut, satisfactory resolution (see Woody et al., 1989).

Not all NZ psychologists even accept that any significant tension or split exists (e.g., Bushnell, 1990; Love, 1990; Strongman, 1990). Nevertheless, one result of this debate, it seems, is that the development of the Division of Counselling Psychology within the NZPsS has been relegated to a back seat. There may, of course, be other issues overshadowing counseling psychology. For example, Love (1990) suggested that all of psychology is being threatened equally as much by external factors: a depressed economy, a pervasive user-pays political philosophy, Maori and feminist challenges to traditional theories and practices, and a burgeoning alternative medicine industry. Love's assertion accords with Woody et al.'s (1989) view that the development of counseling psychology in North America has been strongly driven by social trends, historical factors and economic policies.

Other professional counseling organizations in NZ have also undergone recent changes that seem to reflect similar internal and external pressures. For example, the NZ Counselling and Guidance Association (NZCGA), founded in 1974, dropped "guidance" from its title in 1990, ostensibly so the Association would project a clearer counseling identity to both the public and to its present and

potential membership (increasingly, it seems, those in full or part-time private practice?). At the same time, in order to reflect its commitment to a bicultural NZ, the NZ Association of Counsellors (NZAC), as it is now known, adopted an equivalent Maori title. This decline in popularity of the term "guidance", especially when it has been paired with the related term "counseling", was noted by Small as long ago as 1980. (The term was also dropped in the USA when the Personnel and Guidance Association became known as the Association for Counseling and Development.)

In addition, for the past few years an NZAC subcommittee has been preparing procedures for accrediting members. There has been some formal debate about the merits of such action (see, for example, Everts, 1987, and Vacc, 1987, versus Manthei, 1989), but in the end the proposed scheme was passed by a 5:1 majority at the 1991 NZAC annual general meeting. The change of title and the move to implement accreditation procedures seemed to stem from members' needs to enhance their sense of professionalism, to more clearly delineate their activities and field of work, and to enhance their public status.

A third professional organization of psychologists, counselors and psychotherapists, the NZ Association of Psychotherapists (NZAP), has also undergone recent organizational changes. A few years ago the term "counsellors' was added to the title in a bid to more accurately reflect their membership's interests, background and training, and, it is thought, to encourage a larger membership. However, they recently reversed this decision and once again dropped "counsellors" from their title. Among the reasons given for the change was that the term counseling was subsumed under the term "psychotherapy" and was therefore redundant. Not all members, of course, agreed with that view, but they were in a minority.

The NZAP has a systematic and detailed membership criteria/training scheme. In essence, they accredit all of their members in terms of competence and training. One of the reasons for this rigorous scheme, it seems, is so that eventually members of NZAP can be registered under the Psychologists Act or some similar piece of legislation. A relatively large percentage of their members are in private practice and registration would have obvious economic benefits.

Thus, in both of these organizations (NZAC, NZAP) the recent internal changes seem to be designed to capitalize on the increasing opportunities in a user-pays environment, to differentiate themselves from the proliferation of private practitioners with non-traditional credentials (see Love, 1990; Raeburn, 1978), and to enhance the public's perceptions of their competence and status. To be fair, both organizations have justified such changes on the basis of increased client protection, enhanced quality of service, and enhanced training and supervision of members. Both organizations are also active in their commitment to these aims.

In all three organizations (NZPsS, NZAC, NZAP) there is significant ongoing debate: academic versus applied psychology, counseling versus guidance services, and psychotherapy versus counseling, respectively. At present there is also as much overlap among the clinical practices of the three groups as there are differences. Some practitioners--it is hard to know how many--claim membership in two or three of these professional counseling organizations, so overlap in terms of philosophy, practice and organization is inevitable. (There is, in addition, a professional association of social workers. Their practices, philosophy and, to some degree, their membership would overlap with these three as well.)

One problem for those who are not psychologists is that only psychologists are covered by the 1981 Psychologists Act. Others who do similar kinds of therapy or counseling with a similar degree of competence cannot obtain registration and certification under that act. Therefore, to be competitive (or is it to limit competition?) in an increasingly privatised market, official recognition through accreditation, registration, certification or licensure therefore becomes a very desirable goal.

What has happened to counseling psychology in all of this? From its start in 1985, it has continued to exist and function. However, its development, concerns and issues seem to have been overshadowed by: (a) more basic bread and butter issues (protecting one's professional territory; seeking official recognition through registration and the like; increased exclusionary status), (b) philosophical rifts ("scientist/practitioners" versus scientist or practitioner), and (c) social

policies and problems (Maori and feminist challenges to psychology; pervasive and persistent unemployment; government free-market, user-pays economic policies).

II. HISTORY OF CLINICAL AND COUNSELING PSYCHOLOGY RESEARCH

In terms of productivity, according to several writers, the record of clinical and counseling psychology research in NZ is not particularly good. Webb (1975), for example, criticized hospital board psychologists for laying claim to research skills that were seldom put to use. Research output, according to her, was low and the standard frequently questionable. Taylor (1979) commented that early community psychology practice had not generated good quality research. McKerracher and Walker's (1982) survey of psychologists in the public service indicated that even when done, research was rarely written up. They found that the actual mean time spent in research functions was 4.3% although most psychologists surveyed thought that they should ideally spend twice as much time on research, an amount well beyond what they thought their employers expected. Finally, Bushnell (1990) was more blunt in his observation that clinical psychologists in NZ do very little research.

In terms of methodology, there have been consistent calls for psychologists to use methods that are more varied and more relevant to their work settings and clientele. For example, Raeburn (1978) was critical of an over-reliance on traditional empirical methodology and advocated the teaching of and use of action research and program evaluation methods that were more relevant to the practice of community psychology. Taylor (1979) speculated that the lack of research arising out of community work may have been due to a lack of tangible issues, variables and appropriate models.

According to Robertson et al. (1989), Waikato University's Community Psychology program has emphasized applied research that utilized both quantitative and qualitative methods. They described four such research projects. However, none was published in a readily-accesible journal, which points to a problem of research availability: research that is written up but not readily available to others is often of limited value. Manthei and Miller (1991) found a similar problem when assembling a bibliography of all counseling-related research originating in NZ during the 1980s. Many times excellent research reports were not readily available. Even knowing of their existence was problematic.

Ogden (1990) argued that postgraduate clinical programs should retain a strong research component and suggested that qualitative and descriptive methods would be more relevant and ethical in applied settings. She suggested that psychologists trained in these methods are more likely to continue to research after the completion of their training. A similar plea was made by Thomas (1990). He was critical of the almost exclusive use of deductive theory-testing and suggested that research in NZ needed to be localized to make it more useful to practitioners and more culturally relevant.

These NZ trends seem to parallel those in the USA. For example, Samler (1980) cited research conducted in VA hospitals that indicated that psychologists spent only 10% of their time in research activity despite the VA hospital's emphasis on conducting research. Similarly small amounts of time were devoted to research by psychologists in rehabilitation settings, community guidance services and university counseling centers. He concluded that the evidence on research activity was "equivocal" and speculated that service demands on counselors' time ruled out significant time being spent on research. According to Woody et al. (1989), one of the challenges facing counseling psychology in the period since 1984 was increasing counseling psychologists' research productivity. A paucity of counseling psychology research has obviously been a persistent concern in the USA as well.

III. PREVIOUS REVIEWS OF COUNSELING-RELATED RESEARCH

There have been two previous reviews of counseling-related research in NZ. The first, a review by Small (1980a) surveyed guidance and counseling research originating in NZ between 1970 and 1979.

To be included, such research had to be retrievable in a form that could be read. Although his review covered an impressive 187 items, it did not include many items from the fields of social and community work, psychotherapy and from other kinds of helping such as remedial work, advising, and pastoral.

Several of Small's observations are worth noting:

1. There was little evidence that research actually influenced guidance and counseling practice. Instead, research seemed to be a post-hoc analysis of practice, a critical rather than a formative function.

2. Changes in guidance and counseling practice seemed to result from committee or organizational decisions, the pressure of events, or other factors unrelated to research.

3. Three areas of weakness were identified: (a) there was no sociological research, (b) there was no research done from an economic or political perspective, (c) there were only limited contributions from trained philosophers. Brammer (1985) also identified the key areas of school counseling practice in which research was needed: the relation of counselor activity to desirable educational outcome and transition to work, including trialling new programs.

4. Studies of actual counseling were meager. Webster and Hermansson (1983) concurred and said that much of the research that did exist was "soft". They did say, however, that empirical research and program evaluation were increasing.

5. Two areas which contained examples of high grade research were vocational guidance and behavior analysis.

6. Fast-developing areas of practice were: (a) consultation, (b) social skills training, (c) family counseling.

7. The main source of the most rigorous research was university education departments.

A more recent review, a content analysis of the NZCGA Journal from 1974 through 1989 (Manthei, 1991), also indicated several interesting trends:

1. A lack of publishable material has been a problem for every editor throughout the existence of the Journal. This may be due to a low level of research activity among counselors and/or the NZCGAI having to compete for material with other outlets.

2. In recent years there has been a marked increase in the number of articles dealing with cultural issues in counseling. This reflects the current prominence of biculturalism as a social and political concern in NZ.

3. Thirty seven percent of the articles reported research, survey or evaluation data; however, this percentage dropped markedly after 1986. Over half of the contributors were practitioners.

Manthei's review, like Small's, was unable to determine what, if any, effect published research has had on practice. However, it is safe to say that in the main, NZ research still seems to be largely post-hoc analyses of practice. Areas of weakness identified by Small (sociological, political, economic, and philosophical analyses of guidance and counseling) had not been addressed in the 1980s contents of the NZCGAI. Small also noted a lack of research on counseling process and outcome. Although there had been a few such articles published in the NZCGAI during the 1980s, they were few in number. Finally, family counseling continued to be a fast-developing area of interest. In fact, the 1984 issue of the NZCGAI contained a symposium on the topic.

The following is a review of counseling-related research, not a critique of the research itself. There are at least four different professional bodies serving the needs of counselors/therapists in NZ (the

Division of Counseling Psychology, the College of Clinical Psychologists, the NZAC and the NZAP), but not even one journal devoted specifically to counseling psychology. The closest would be the NZAC Journal (formerly the NZCGAJ). For this reason, a liberal interpretation of what constitutes counseling psychology research has been adopted. An unpublished bibliography of therapy/counseling/guidance literature originating in NZ during the years 1980-1989 contained over 400 entries (Manthei and Miller, 1991), many of which would be of interest to counseling psychologists but only tangentially related to counseling psychology if strict criteria were applied. Therefore, the following criteria were adopted:

1. The research had to be accessible in printed form. Only books, reports and articles in professional journals were included.

2. It had to be material that originated in NZ between 1980 and 1989 inclusive. These dates were chosen largely because they matched Small's (1980a) time span and extended his review by a decade.

3. It could be material that informed, critiqued, evaluated, analyzed and/or explained. This broad definition of research recognized useful and informative material not normally considered "research". Given that there is no specialist counseling psychology training course in NZ, no specialist counseling psychology journal, and no occupational title by that name, selecting material according to stricter criteria would undervalue NZ's contribution to counseling.

4. Finally, the material selected was judged to (a) have the terms counselor, counseling, or psychologist in the title or text, or (b) be clearly related to the work or role of counseling psychologists. Materials were chosen both because they were examples of counseling psychology research and because they gave an accurate portrayal of how counseling is being conducted and developed in NZ.

IV. DESCRIPTIONS OF WHAT COUNSELORS DO

During the 1980s several articles describing the day-to-day work of counselors and psychologists in NZ were published. This was to be expected. Descriptive research of this sort helps to clarify and categorize the various roles that are being fulfilled. Moreover, it is perhaps a necessary precursor to a redefinition of roles, a process that seems have occurred among some clinical psychologists, school counselors, and educational psychologists.

The first article in this section (Webster and Hermansson, 1983) was written specifically for inclusion in a special issue of the Personnel and Guidance Journal on international guidance and counseling. Nevertheless, it also served as an historical overview and description of such services for NZ counselors. While the authors acknowledged that in many instances NZ counselors had adapted American and British resources to meet local counseling needs, there were also examples of local innovations (for example, the notion of a guidance network, the incorporation of both teaching and administration roles in a school-wide guidance orientation.). They also noted a move away from a remedial-adjustive function among school counselors to a more developmental orientation, a move that was more in keeping with the aims of counseling psychology. At the tertiary level, the counseling model remained more clinical but even in that setting there was an increasing amount of developmental/educational work being done with students (e.g., study and social skills). Up to 1983 there had been few extensions of guidance and counseling practices into the community, exceptions being family and marriage guidance service work and some small community-based family health counseling centers.

Small's (1984) description of guidance and counseling services in NZ appeared one year later. He expressed concern that many counselors began work without adequate training and noted the paucity of program evaluation research. Nevertheless, he expressed optimism that training courses were becoming more professionalized and that research activity was increasing in frequency and sophistication.

A third article in this section (MacLean, 1980) focussed more on the possible impact of demographic, economic and social factors on the future role of NZ counselors. He suggested that they needed to structure their work with clients more systematically, to reevaluate and clarify their own workloads and roles, to be accountable for their work, to become client advocates and educators in the broadest sense. In short, they needed to focus more on educative processes in schools. A process for doing this was outlined. Much of what he said was prophetic of role changes that occurred during the 1980s, e.g., counselors began to work more as consultants, psychoeducators, client advocates, and support givers to teachers.

Several surveys of counselors and the roles they performed have also appeared. Small's (1981) national census of full-time counselors employed by central or local authorities included 1880 people working in education, social welfare, health, justice and Maori Affairs. Although all of them had received at least some induction or inservice training, many of those not in education settings had received little or no specialized or formal training.

A similar estimate of the number of volunteer counselors in NZ was not possible, but it was clear from Nuthall's (1981) survey of public and private community-based agencies that volunteers, rather than paid staff, did most of the counseling. Their training varied from none at all to extensive inservice courses. The survey also identified three trends in these agencies: professional counselors were being used as consultants and trainers to volunteers and self-help groups, volunteer counselors were working directly in the community, they were adopting a preventative approach in their work.

Two writers attempted to delineate the typical tasks performed by school counselors. Small (1982) summarized data from 6 other studies, most of which were unpublished. He found that school counselors spent about a third of their time counseling and lesser amounts working with teachers or performing administrative tasks. Although most counselors perceived their work to be effective and satisfying, they experienced several role conflicts (e.g., between guidance and discipline functions) and wanted to have more control over what they actually did. Interactions with pupils, teachers and principals were found to be largely positive and conducive to good working relationships. However, two areas of need were identified: evaluation (there have been few attempts to evaluate the effects of guidance and counseling services); and role overload (counselors do too much in terms of both the amount and the variety of tasks undertaken). Neither need has yet been met in any formal, systematic way.

Baker's (1985) analysis of her own counseling role was an example of formative research. By comparing what she had actually done with what teachers and the Principal thought she had done, she was able to identify necessary changes to her role. She recommended the process to other counselors.

The roles and job activities of psychologists have also come under scrutiny. Walker, McKerracher and Edwards (1982) surveyed applied psychologists in NZ about their training, work roles and professional activities. Psychologists in private practice were dropped from the analysis because so few returned their questionnaires. Thus, the analysis was confined to public service psychologists in health, education and justice. There was a high rate of return (78%) and a representative sampling across employment gradings. Results revealed a disproportionately male profession, some discontent with employer demands on the time of Education and Justice Department psychologists and a tendency among younger psychologists not to become members of the NZPsS. Additional analyses of the data revealed several differences between male and female psychologists (Walker and McKerracher, 1982), and discrepancies in actual time, ideal time and employers' expectations of the time that should be spent on various activities. It was hoped that the results would contribute to the debate about the relevance of training courses to the work of applied psychologists. To what extent it accomplished this is not known.

Summary. The articles in this section described the development of and present activities of guidance counselors and applied psychologists. However, it is not known to what extent--if at all--they have subsequently influenced either practice or policy. Baker's self-analysis is perhaps one

exception in that her findings led to job changes the following year. It should also be noted that of the nine articles reviewed, five of them had an academic listed as the first author.

V. APPLICATIONS OF COUNSELING

During the 1980s there appeared numerous writings on counseling specific to certain settings or client concerns: sexual counseling, pastoral counseling, unemployment counseling, abortion/pregnancy counseling, crisis counseling, prison counseling, grief counseling. Most of these were written by practitioners and appeared as chapters in books.

BOOKS: Primary Health Care and the Community, edited by J. G. Richards (1981) had as its focus areas of medical concern that had previously been ignored in the training of health service workers. The contents reflected a growing emphasis in the medical system on community health initiatives. While its primary audience was professional health workers who worked directly with patients at the point of first contact, its appeal was much wider: researchers, policy makers, lay people. Articles relevant to clinical and counseling psychologists, school counselors, social workers and other therapists included approaches to counseling, abortion counseling, bereavement counseling, couples counseling, pastoral counseling, sex therapy and the cultural context of counseling. The book was a good example of the growing breadth and depth of counseling practices in NZ. It should be noted that none of the counseling-related articles reported research or evaluation data. Rather, they were largely discussions of what to do in particular situations with specific client concerns.

Felix Donnelly's edited volume A Time to Talk (1981) had similar aims and content. Its purposes were "to offer help to those who are presently working in the counselling field and those who aspire to do so"(p.7) and to inform counseling clients about the ideas and practices of counseling. It was intended as a wholly NZ training resource, free from jargon, broadly based, and replete with local cases and illustrations. Contents included chapters on counseling, techniques, bereavement counseling, family counseling, sexual counseling, counseling youth and the unemployed, vocational counseling, pregnancy counseling, pastoral counseling, prison counseling, group counseling, telephone counseling and cross-cultural counseling. Like Richards' book, none of the relevant chapters reported research data. The book was, however, further evidence of the growth of interest in the practice of counseling during the 1980s. It sold well and has been widely used in counselor training programs at all levels.

A large literature on the broad topics of school guidance counseling, guidance organization and guidance programs appeared in the 1980s. While the activities represented by these topics are not necessarily directly related to counseling psychology in terms of philosophy or practice, there is considerable overlap. Manthei's (1991) content analysis of the NZCGAJ indicated that 35% of the articles published between 1974 and 1989 inclusive had to do with either the counseling role or guidance programs. This percentage would almost certainly have been higher were it not for the appearance of Guidance in NZ Secondary Schools: Issues and Programs (Hermansson, 1981). The aim of that book was to present descriptions of guidance innovations rather than theoretical discussions or research. The contents included historical accounts of NZ school guidance; several rationales for guidance in schools; examples of guidance organizations; descriptions of various guidance or counseling functions; social skills training programs; training programs for parents and teachers; educational and vocational guidance initiatives; and discussions of training, supervision and professional issues.

Another indication of the lively and increasing interest in counseling and related activities in NZ during the 1980s was the number of books that were published on working with special groups or in special settings. Only a brief mention of each is made here.

In 1981 a revised edition of Marjorie Manthei's very successful A Guide to Assertive Behaviour appeared. Intended as a self-help or leader-led guide, it was used extensively in training programs at all levels. Brew's (1982) Stress and Distress attempted to provide a theoretical overview of stress as well as provide some practical suggestions for reducing it. The provision of helping services

from A Community Work Perspective (Craig, 1983) was an important addition to the social work/counseling literature. It represented the first NZ book on that topic and seemed to complement the aims of Waikato University's community psychology training course (see Raeburn, 1978, and Robertson et al., 1989).

The feminist movement gained momentum in NZ during the 1980s and several feminist critiques of counseling and therapy appeared (see ARTICLES below). An important addition to this feminist perspective in health and counseling was Hilary Haines' book Mental Health for Women (1988a), an informative and sobering description of the factors affecting women's mental health in NZ. Two related books that dealt with NZ men, their anger and their violence, were Marriott's (1988) The Prance of Men and McMaster and Swain's (1989) A Private Affair. Both grew out of the authors' actual experiences of working therapeutically and educationally with angry and violent men. Their books represent, it is hoped, the beginning of a complementary literature to that of the NZ feminists.

The last book, The Advantage of Being Useless: The Tao and the Counsellor (Sweet, 1989), represented one counselor's personal reflections and musings on counseling. It is an interesting and provocative addition to the counseling literature.

It should be noted that none of the books presented original research data. Haines (1988a), and to a lesser extent McMaster and Swain (1985), reviewed previous research and data in their books; all of the others presented views or programs that were derived from their experience with clients. None of the authors was working in an academic setting at the time of publication.

ARTICLES: As well as the books mentioned above, there were several articles published that dealt with applications of counseling. Nineteen such articles are reviewed below. The seven articles on family therapy represent only part of the growing and stimulating literature on family therapy in NZ.

Small (1980b) wrote about counseling as consultation in an effort to provide both a brief rationale for including consultation in the counselor's repertoire of skills and a description of how training in consultation skills had been incorporated into one university's training course. In his review of NZ guidance and counseling literature of the 1970s, Small (1980a) identified consultation as a "fast-growing" area of practice and this article was evidence that trainers were attempting to keep pace with the demands of practice. A later article by Robinson et al.(1985) described an actual case study in which two psychologists successfully negotiated a shift of emphasis in their work from direct service provision to a consultancy model. This article both supported Small's claim that consultancy was a growing area and stood as an excellent example of action research (see section IX. COUNSELING RESEARCH).

Hornby (1982) discussed the counseling needs of the parents of intellectually handicapped children and the application of group counseling and support groups as an effective and efficient means of meeting those needs.

Psychological reactions to civil disasters was the topic of Avery's (1981) short article. He described the typical phases of disaster reactions and methods of managing those reactions.

Several female counselors have discussed the specific counseling needs of women (Drewery, 1986; Haines, 1988a; Pilalis and Anderton, 1986; Tabrum, 1989; Tredgold, 1983). Their writings form part of an already practice-based, articulate feminist counseling movement in NZ. The four articles reviewed below are largely critiques of present counseling theory and practice rather than guides for practitioners. The first (Tredgold, 1983) discussed two values-laden areas fundamental to the counseling of both women and men: sex-role stereotyping (in which male stereotypes have been seen as more "normal" or "healthy" than female roles) and the (mis-)use of power in counseling and other relationships. Drewery (1986) advocated a feminist analysis of social relationships, one that challenged three areas of counseling practice: the knowledge base of counseling (largely male derived and oriented); the power relationships between client and counselor (largely hierarchical and status determined); the values underlying the concepts of healthy/ill, counselor/client.

The third article by Pilalis and Anderton (1986) discussed commonality between feminist theory and family systems theory. The last (Tabrum, 1989) was also critical of traditional, male-dominated counseling theory and practice, but was also critical of current feminist theory as it had been applied in NZ. Tabrum saw such theory as derived by and serving privileged, white, middle class women and ignoring the differences among various groups of women, e.g., lesbian, Maori, disabled, working class, and older women. For her the common aim of NZ women (including counselors) should be to fight oppression by eradicating social and personal racism.

Swain (1985) discussed the use of groups for consciousness raising, therapeutic purposes, political action and support to overcome mens' violence toward women. The challenge of such work, according to him, was how to move men beyond the support and therapeutic functions of such groups to a broader understanding of sociopolitical factors. The topic of violence was the theme of the 1988 issue of the New Zealand Counselling and Guidance Association Journal. Three articles from that issue are reviewed here. The first two presented models for working with violence. Haines (1988b) identified causes of violence and advocated a community-wide multi-pronged approach to its prevention. A list of practical steps that psychologists and counselors could take was provided. Hermansson (1988b) discussed a five-step model explaining of the personal dynamics of violence and presented a series of counselor interventions that could be used at each step. The third article (Robertson, 1988) outlined the structure and contents of an anger management group for men. Development of the program was formative in the sense that successive courses incorporated suggested changes from preceding ones.

Having observed that there were increasing numbers of students of separated or divorced parents in schools, Beddoe (1984) reviewed the literature on counseling those students and interviewed six students who had experience of parental separation or divorce. She then discussed the unique difficulties they experienced and specific ways in which schools and counselors could work more effectively with them.

The use of counseling skills in business contexts was discussed by Davidson (1985). He described typical personnel/management situations in which basic counseling skills could be employed to good effect.

Two other applications of counseling which have been written about extensively were bicultural counseling (reviewed separately in section XI. BICULTURAL COUNSELING) and counseling families. Both were identified either by Small (1980a) or Manthei (1991) as growing areas of practice.

In 1984 the NZCGAI included a symposium on family counseling. Contributions covered a model for doing brief family counseling in schools (Manthei, 1984); a rationale for school counselors working with families rather than individuals (Abbott, 1984); a definition of and description of a strategic approach to family counseling (Buist, 1984); and a description of a specific technique of strategic family counseling, the use of strategic letters (Craig, 1984). Three of these articles were written by practitioners and indicated the growing extent to which family systems theory was influencing NZ counselors.

Interest in family systems counseling has continued to grow. Everts (1986) discussed ethical guidelines for family counselors, particularly those faced with work limitations related to time, training or role definitions. In addition he drew a distinction between family counselors and family therapists in terms of potency (level of skill or expertise), permission (degree of trust and confidence engendered in clients), and protection (client's sense of safety in the counseling relationship). Smithells (1986) described the rationale for and practice of the Adlerian Open Centre Family Therapy model and suggested that its respect for the family's cultural background could enable it to be successfully blended with NZ's whanau (i.e., family) counseling movement.

One article which appeared as a chapter in the book by Munro, Manthei and Small (1988) was notable because it was authored by a Maori school counselor. Hinekahukura Barrett-Aranui's "Nga matipihi o te waiora" (Windows on Maori well-being) presented personal reminiscences to show

how help is given in Maori culture. The resulting article was a moving, personal insight into Maoritanga (i.e., Maori culture, ways).

Other important articles not reviewed here include those by Medland (1986), Pilalis (1981, 1983, 1987), Pilalis and Anderton (1986), Quivooy (1984), Taylor (1981) and Waldegrave (1985). The latter has written cogently and convincingly on the urgent need for a genuinely bicultural practice of family therapy.

VI. TRAINING

A number of training resources have been written in NZ during the last ten years. Two previously mentioned books (Donnelly, 1981, and Richards, 1981) are good examples of counselor training materials written by practitioners. The books by Munro, Manthei and Small (1983 and 1988) have probably been the most successful and widely-used books on training originating in NZ. Both have also been used in Australia and Britain. The first, Counselling: A Skills Approach, a revised edition of the 1978 edition, was based on the microcounseling training model. It provided an extended repertoire of skills and focussed on the client/counselor relationship and the counselor as a person. The 1988 version retained the microcounseling approach, but the sills were embedded more clearly in a problem-solving model. Chapters on brief family and Maori counseling were also included. These four books lend support to Webster and Hermansson's (1983) observation that overseas training models have been modified to suit local conditions.

It is significant that medical educators saw the need for counseling/communication training for doctors. Two articles appeared describing the implementation of such training. The first (Pears et al., 1983) stemmed from a belief that medical education needed to adopt a more holistic approach to medicine. Annual workshops for the teaching and practicing of basic counseling skills were provided for medical trainees. Responses to the workshops indicated a high degree of satisfaction and a reasonable retention and use of the skills up to two years later. The second (Grant, 1988) reported on a five year training program in doctor-patient communication skills at the University of Auckland's School of Medicine. The course covered communication skills, basic counseling skills and effective consultation practices with other medical staff. Trainees' postcourse evaluations were consistently favorable.

Three articles described formal, university-based training courses for counselors and psychologists. Black and Shaw (1981) described a new masters level course in alcohol counseling at the University of Canterbury. The course provided an alternative to abstinence-oriented treatment programs by offering a moderation promotion approach based on social learning theory. Hermansson (1988a) described innovations to Massey University's counselor training course that were based on an off-campus, field-based model of distance learning and supervision. The reasons for the changes and a description of the field-based model were provided. Massey University's program helped to give counselor trainees a clear choice of training models. Finally, Robertson et al. (1989) described the on-going development of the community psychology course at Waikato University which began in 1980 with a post-graduate Diploma in Psychology (Community). It was clear from the description of the values and aims of the course that there was considerable overlap with the values of counseling psychology: a systems approach, competence enhancement, prevention rather than remediation, cultural diversity.

While these training developments have been varied and positive, it would be easy to view them in isolation from training efforts elsewhere. However, McWhirter's (1987) comparisons of counselor preparation programs in Australia, NZ and the USA helped to put them in perspective. (This was the second time that a distinguished American counselor educator and research had evaluated counselor training in NZ. These assessments by "outsiders" are invaluable to the development of counseling in NZ.) Several trends were identified: (a) counselor training Australia and NZ were conducted on a much smaller scale than in the USA, (b) education institutions were the largest employers of counselors in Australia and NZ (the diversity of work settings was less than in the USA), (c) there were interesting differences in emphasis among the various programs. He concluded by observing that training in Australia and NZ was firmly based, self-reliant and resilient.

Supervision as an essential part of professional practice has become linked with the on-going training and development of counselors. Several writings on the topic have appeared, ranging from the basic "what is it?" and "how does one do it?" approaches of Manthei (1981a and 1981b) and Webb (1981), and the brief description of supervision as an integral and essential element of community work (Craig, 1983), to the more extensive Supervision Resource Package developed by the NZ Social Work Training Council in 1985. This package contained a definition of, rationale for, and description of how to conduct supervision. A clear, useful set of guidelines for supervisors called the "Development Planner" was included along with a bibliography of books, articles and other publications on the topic of supervision. By now most tertiary level training courses have included professional supervision both as a content area of study and as a course requirement in the internship portion of their programs.

Several articles that extended or augmented the training literature have appeared. The first of these was for several years one of the most useful "guides to practice" available to NZ school counselors. "Counsellors and the law" (Woodfield, 1982) summarized in a clear, concise manner the various legal restrictions under which counselors operated. However, it is now out of date and the NZAC has commissioned a revised version from the Youth Law Project, Auckland.

The need for counselors to be more knowledgeable about topics such as power, politics, negotiation and conflict and to be more skilled in dealing with issues involving these elements was cited by both Brammer (1984) and Small (1980a). Manthei's (1982) practical article on the use of power/influence/persuasion in counseling summarized ideas and materials that had been part of the University of Canterbury's training course for several years. Other articles that discussed political and negotiation skills in counseling have appeared: mediation training in schools (Cameron and Dupuis, 1989); role negotiation of the school counselor's role (Robinson, Cameron and Raethel, 1985); the counselor as agent of change (Sultana, 1986, and Wadsworth, 1981).

Another example of a practical, training-oriented article was Manthei and Matthews' (1982) "Helping reluctant clients to engage in counselling". The article discussed five categories of techniques designed to engage reluctant and resistant clients in counseling. The authors suggested that it was imperative that counselors were patient, open-minded and creative in working with such clients.

Finally, Small and Manthei (1986) focussed on the counselor's use of language in counseling and how such language can influence clients. This was a relatively new perspective in the NZ counseling literature, and one, it was hoped, that would give trainers and practitioners a broader view of their work. A clear example of the importance of the counselor's use of language was found in a recent study by Robinson and Halliday (1988; reviewed in section IX. COUNSELING RESEARCH). They focussed on the quality of counselors' reasoning and its relationship to problem-analysis. A key variable in high quality problem analysis, they found, was out-loud, or accessible, reasoning during counseling. A related micro-skill identified by Munro, Manthei and Small (1988) was "thinking aloud", the process by which counselors kept clients informed about what was happening during counseling.

Summary: Since formal courses for counselors and those engaged in counseling psychology are only two decades old, a concern with training resources and programs during the 1980s was perhaps to be expected. However, as will be seen in later sections, a healthy literature on training program evaluation and critiques of training approaches was developing at the same time. This can be taken as further evidence of McWhirter's (1987) assertion that training was firmly based, self-reliant and resilient.

The other writings reviewed in this section, although not large in number, indicate a lively and productive interest in the process of counseling. It is hoped that such an interest will continue and stimulate further research in areas such as linguistics, problem analysis, training, etc.

VII. CRITIQUES OF COUNSELING THEORIES AND TRAINING MODELS

As mentioned previously, there have been several critiques of counseling theories and training models. Although such critiques might be construed by some as "anti-counseling", they in fact represent a healthy criticism of theories and practices that have been largely imported from overseas and applied locally.

For example, Maori criticisms of monocultural counseling practices and training courses have been frequent and pointed (see, for example, Abbott and Durie, 1987a and 1987b; Awatere, 1981; Durie, 1985, 1989a and 1989b; a more detailed discussion of these criticisms can be found section XI. BICULTURAL COUNSELING). New Zealand feminist psychologists and counselors have also been strongly critical of traditional, male-derived and dominated counseling theories and practices (see Drewery, 1986; Haines, 1988a; Tabrum, 1989; Tredgold, 1983).

In addition, there have been several other specific criticisms of training programs and models. Austin (1981) was critical of the concentration on practical skills and immediate vocational concerns in the training of educational psychologists. What was missing, in his opinion, was a philosophically-oriented course on the interdependence of research and theory in science and education. Such a course would produce, he believed, psychologists able to engage in critical analysis, self-reflection and ethical decision-making.

Everts (1987) was critical of counselors and counselor trainers on several counts: their lack of direct accountability for the services offered to clients; the lack of a well-defined, well-organized professional body and code of ethics; the lack of agreed-upon training goals or course content for professional-level training; the blurring of occupational roles which made it increasingly difficult to differentiate counseling from other helping roles; the lack of certification or licensing procedures for NZ counselors. He outlined the tasks involved in establishing such procedures. In response Manthei (1989) listed five reasons for opposing certification or licensure: (a) there was no demonstrated need for such procedures; (b) there was no evidence that "consumer protection was in bad shape" (Everts, p.2); (c) even if there was, there was no guarantee that certification or licensing procedures would improve the situation; (d) such procedures would only tend to reinforce the profession's current monocultural emphasis and protect the status quo; (e) what happened overseas should not in itself be a justification for what should happen in NZ. (The NZAC adopted procedures for accrediting members at their 1991 AGM by a 5:1 voting margin.)

In a strongly worded paper Nash (1980) criticized the social ideology of Carkhuff's model of counselor training (called Human Resource Development), a model that was--and still is--widely used in NZ. Nash was critical of Carkhuff's view that the social institutions of America inhibited a person's full development. Capitalism, in Carkhuff's view, was not a part of the problem but, rather, a part of the solution. Nash was especially critical of Carkhuff's fully functioning, whole person: someone who clearly rejected social institutions and was governed solely by self-interest and moral self-righteousness. Training programs using the HRD model, according to Nash, failed to provide trainees with any grounding in moral philosophy or ethical theory (similar to the criticism Austin, 1981, made about the training of educational psychologist). The model of counseling being advocated was based on control and the assumption of personal deficit; cultural diversity and social contexts were virtually ignored. Although Nash's criticisms were very forceful, it is not known what effect they have had on trainers or counselors.

Another important critique of a widely used model of training in NZ was written by Robinson and Halliday (1987) and Robinson (1988). Their criticism of the microcounseling model, for example, focussed on its inadequacy in explaining how counselors come to understand a client's problem. Microcounseling, they argued, overemphasized communication skills and failed to explicate the skills involved in deriving meaning from client information (hypothesis construction, information integration, drawing inferences, identifying patterns) and testing those meanings (formulating testing questions, evaluating thinking). They suggested that training should focus as much on these reasoning skills as on communication skills. It is notable that their critique was followed by research that tested the relationship between counseling processes and the quality of counselors' analyses of client problems (Robinson and Halliday, 1988; reviewed in section IX. COUNSELING RESEARCH).

Summary: The production of basic counselor training programs and materials has been balanced by a literature that is critical of many aspects of such training. The outcome of this debate may some day result in a truly indigenous, culturally-appropriate model (or models) of training. Only time will tell. It is interesting to note that the NZPsS is presently responding to growing criticism of current training courses for psychologists by surveying students, trainers and practitioners regarding current training practices.

VIII. EVALUATIONS OF TRAINING

One counselor training course has been evaluated in several ways over several years. One of the more controversial aspects of the University of Canterbury's two-year, post-graduate counselor training program has been the training group. Students are required to attend a two-hour per week t-group whose aims are both to teach basic group dynamics and leadership skills, and also to allow a safe venue for self-development. Manthei (1980) used several types of information to gauge students' assessments of the value of the training group: students' ratings of the relative importance of the group objectives; their written comments regarding the value of the group experience; their pre- and post-test scores on the Time Competence and Inner-Directed scales of the Personal Orientation Inventory (POI), a measure of self-actualization. Results indicated that the personal development aims of the group were most important and useful to students. Significant increases on both POI scales were recorded and it was suggested that the positive effects of the training group contributed to those scores.

A more controlled study of the same training experience (Manthei and Tuck, 1980) included two groups of counseling students and two comparison groups (student teachers who received didactic and experiential training in counseling and casework, and those whose training lacked any experiential training in counseling and casework). The same two POI scales were administered to the counseling students and the two groups of student teachers before and after their training. The counselors were also tested one year later. Analysis of covariance indicated that the counselors' post-test Inner Directed scores were significantly higher than both teacher groups. This increase was maintained after one year. The researchers suggested that the t-group experience was one obvious source of the gains.

Students from the Canterbury course have also evaluated the effects of the t-group on trainees. Holdsworth and Ryde-Piesse (1985) constructed a five point, 21 item Likert scale to assess the attitudes toward the t-group of 64 (85% response rate) students who had done the course in the previous six years. None of the respondents reflected a strongly negative view of the t-group, but there were specific findings that suggested modifications to the structure and content of the group experience. They concluded that the strongly positive assessment of the t-group confirmed its value in the training course. However, they also made several cautionary points. For example, the t-group may be threatening for some; the group leaders should not also be course evaluators.

In a fuller discussion of the use of group work in counselor training, Small and Manthei (1988) reported additional data on the effects of the t-group experience on students. A 13 item, Likert type scale describing member behaviors and perceptions of group experiences was given to 50 (92%) of the trainees who had undergone t-group from 1981 to 1985. The mean overall rating of the group experience was "generally favorable". In terms of specific group behaviors there was a strong suggestion that active participants in the group tended to gain more from the experience than passive participants.

There has been only one intensive and comprehensive evaluation of an entire training course. Lawrence Brammer, a distinguished American counselor educator and researcher, was invited to NZ by Dr. John Small in the early 1980s to conduct an evaluation of the Canterbury course. Two reports were produced (1984; 1985). Using questionnaire data gathered from 60% of the Canterbury trainees since the inception of the course in 1972, follow-up interviews with 21 of those trainees, and with key staff in all university-based counselor training programs, he concluded that, in general, the course was meeting its aims and that its graduates' attitudes toward the course were favorable

(this included the t-group). He did, however, make several suggestions for improving the course, among them the need for a clear statement of goals and expected competency outcomes; more attention given to specific content areas like family counseling, consultation and supervision; and the inclusion of organizational change processes and skills. Brammer's evaluation and summary of recommendations (pp.32-33) has probably served as a blueprint for development in many of the university-based courses. Not all of his recommendations have, however, been implemented.

Three articles presented evaluations of two specific educational programs. Casswell (1982) and Casswell et al. (1982) evaluated the effects of a school-based drug education program. A large sample of Auckland high school students were tested by means of an anonymous questionnaire before and three months after they were given a situational-based decision making drug education course. A control group that received no drug education was included. Pairs of schools matched for socioeconomic catchment areas were randomly assigned to either experimental or control status. Results indicated a significant increase in knowledge relating to drug use due to the education program but no effects on attitudes, self-reported drug use or anticipated future use. The findings were complicated by the fact that there were significant differences between the experimental and control groups on the pretest and highlighted difficulties in using self-reported drug use as outcome data.

The third article described the evaluation of a marriage enrichment course attended by 11 groups over four years. A questionnaire asking participants to rate session content, teaching techniques and leader styles was received from 58% of the course participants. Open questions asked for assessments of personal gains attributable to the course. Results indicated positive gains in self-awareness, communication skills, quality of personal relationships. The gains were reported to have persisted over time. Everts used the findings in suggesting an improved course structure and content.

Summary: The articles in this section contain excellent examples of formative evaluation. For example, staff in the Canterbury training program have encouraged evaluation of the course and have regularly made changes based on student feedback and findings (Small and Manthei, 1988, itemized several such changes).

IX. COUNSELING RESEARCH

Four studies dealt directly with counseling outcome or process. Only one, however, was a field study (Manthei and Small, 1983) which tested a simple method of assessing outcome in the school setting. Three outcome criteria were used: number of sessions, type of termination and a pre- and post-counseling target problems scale. No control subjects were used. The results and the generally positive reactions of both clients and counselors to the procedure suggested that these three criteria were simple, easy to measure and actually helped to give focus and direction to the counseling sessions. No follow-up research in this area has been conducted and none of the counselors who participated continued to use the procedure.

In her MEd thesis, Ceciline Foong Soong (1988) investigated the role that attribution constructs played in counseling theory and the practice of three school counselors. She found that the counselors' personal theories of counseling did not contain evidence of attribution constructs, but that the counselors frequently sought explanations for problem client behaviors. These explanations were largely consistent with their reported practice. Finally, she taught the three counselors an attributions-based approach to counseling. An evaluation showed that the training helped the counselors to formalize and systematize their thinking about their counseling. Whether or not this work will be published and developed remains to be seen.

Hermansson et al. (1988) examined the effect of one non-verbal counselor behavior (postural lean) on perceived levels of empathy, respect and intensity. Three postures were manipulated: forward lean, backward lean, and choice of direction. The counselors in the study were 12 males in a postgraduate counselor training program; clients were 12 female, first-year social work students. The dependent variables were rated by other social work students using Carkhuff's 5-level scales.

Results generally showed that making a forward lean was judged to be less facilitative and a backward lean more facilitative. However, the researchers suggested that postural lean, whatever the direction, was probably accompanied by compensatory efforts on the part of the counselor to restore and maintain prior levels of intimacy. It is not known whether this research is continuing.

Finally, in a counseling analogue study, Robinson and Halliday (1988) tested the relationship between two counseling processes (reasoning out loud during the interview--called accessible reasoning; and knowledge of facts about the case--called cue acquisition) and the quality of counselors' written analyses of clients' problems. The latter was measured by nine 5-point scales specifically devised for the research. Results indicated that only accessible reasoning was highly correlated with quality of problem analysis. The fact that it was overt allowed for on-the-spot testing of problem understanding. They concluded by suggesting that counselor training programs needed to include more information processing skills. Their earlier critique of the microcounseling training model (Robinson and Halliday, 1987) and this study were important additions to the counseling literature. They were well-argued, cogent writings that had immediate implications for counselors and trainers in NZ and elsewhere.

Next, three articles that researched aspects of school counseling are reviewed. In each a different methodology was employed. The first (Robinson, Cameron and Raethel, 1985) was a case study that detailed the process by which two school psychologists were able to renegotiate their roles in a school. The four phases involved in changing from a role of direct service provision to students to a role as a consultant to teachers was described. The importance of including consultation skills in training courses was discussed.

The second study (Manthei, 1987) was a questionnaire survey of the job-related stress experienced by counselors. An instrument developed in the USA was modified for use in NZ and sent to all school counselors; 218 (80%) were returned. The results indicated that stress among counsellors was relatively low, that various biographical variables were associated with specific stress factors and that professional job overload was the greatest source of stress. The results suggested several actions that could be taken to lower stress levels in schools: e.g., identifying and altering organizational sources of stress and reducing role overload, confusion and conflict. It is not known how this research has influenced counselors or their schools.

The third study (Turner and Manthei, 1986) investigated students' expressed and actual preferences for counselor race and sex. A sample of 430 high school students (male and female; white and Maori/Polynesian) were asked to indicate how important 33 counselor traits would be to them when choosing a counselor for either a vocational or a personal problem. Next they were shown a slide/sound presentation of four school counselors (one of each sex, one of each racial grouping) and asked to rank them in order of choice. An attempt was made to control for counselor attractiveness. The results indicated that although students did not express a preference for a counselor of the same sex or same race, their actual choices were clearly otherwise. Almost two thirds chose a counselor of the same sex and race as themselves. It was suggested that schools needed to ensure that their counseling and guidance staff include both males and females and representatives of more than one race. The results also lend support to recent Maori criticisms of counseling psychology and monocultural training courses (see section XI. BICULTURAL COUNSELING for a fuller discussion of this point). It is not known if this research has subsequently influenced any school Principals who have appointed new counselors.

Two articles presented evaluations of specific counseling services. The first (Beddoe and Weaver, 1988) surveyed the range of abortion counseling services available, how workers evaluated those services and what problems existed ten years after these services were required by law to be made available to the public. Questionnaires were sent to all hospital boards (the chief or supervising social worker) and to all staff engaged in abortion counseling. Returns were received from 24 of 27 boards. Results indicated general satisfaction with the services provided. However, several specific problem areas were identified.

A more rigorous and extensive study was the evaluation of the impact of guidance resource teachers (GRTs) in eight intermediate schools (Adair, Manthei and Tuck, 1989). This formative evaluation utilized interviews, questionnaires and in-school observations gathered over two years. Analyses indicated that in each instance the GRT had a positive impact on the school. All had introduced numerous guidance related "innovations" into their schools; teachers reported positive changes in both the school environment and the level of support they received from administrators. In addition, at the end of the two years teachers' levels of stress were significantly lower than those of teachers in the contrast schools. Outside agencies, too, noted positive and substantial changes in the GRT schools. This study was notable for being the most extensive evaluation of guidance or counseling services in NZ schools to date. It partially addressed the need identified by Small (1980a) and Brammer (1985).

Two researchers attempted to survey public perceptions of counseling and mental health; a third surveyed attitudes toward helping services for children in crisis. Surgenor (1985) modified an American scale measuring attitudes toward seeking psychological help and administered it to a cross section of an urban community (n=411). The scale was factor analyzed and a series of ANOVAs performed. The results helped to identify New Zealanders' attitudes and suggested ways in which mental health service providers could tailor their services to client needs and wants. Whether that has actually occurred is not known. A replication of the study at some future date could reveal important shifts in public attitudes.

The second survey (Green et al., 1987) investigated negative stereotypes of the mentally ill held by a sample of university students. Comparisons were made with two earlier surveys that had used the same semantic differential scales. Results indicated that negative attitudes were similar to those found in the previous studies. The authors suggested that changes in social attitudes were necessary if new community-oriented mental health care policies were to be successful.

The third article (Ney and Herron, 1985) surveyed a sample of Christchurch doctors, teachers, children, adults and community organizations about who, other than parents, they thought a child in crisis should turn to for help. Children preferred informal sources (e.g., friends and relatives); most would be reluctant to talk to teachers. All of the adult groups rated formal sources (especially teachers and crisis counselors) higher than informal sources. Professionals indicated that children in crisis should use their services. The authors used the results to illustrate the value of the city's Childhelp Line telephone counseling service.

Summary: The twelve studies reviewed in this section are admittedly few, but they represent an encouraging variety of topics and research methodologies. In addition, they deal for the most part with important, practical issues in a local context. Much of the research had immediate implications for trainers or practitioners but it is not known to what extent it has influenced their practices. Nevertheless, there has been a clear improvement in the ten years since Small's (1980a) review and it is hoped that the number of such studies and their rigor continues to improve during the 1990s.

X. TESTING AND ASSESSMENT

Perhaps the most active group of researchers and writers during the 1980s were those concerned with educational and psychological testing and assessment. Only some of that literature is reviewed here.

Using Department of Education information on the scaling of School Certificate marks, Hughes (1983) demonstrated how policy decisions regarding annual pass rates disadvantaged thousands of NZ school leavers each year. He contended that the complicated scaling procedures employed made School Certificate into a costly test of general intelligence. He challenged counselors to "lead an assault on the existing examination system by explaining to colleagues, pupils and parents how it operates"(p.35).

In 1981 the NZCGA published the NZPsS's test user guidelines in their journal. This indicated the Association's concern that educational and psychological tests be used responsibly, ethically and effectively in school settings. The 1983 issue of the NZ Journal of Educational Studies (No. 2) included a symposium on a new NZ test, the Test of Scholastic Abilities (TOSCA). Two of those articles dealt with the use of tests in general. The first (Matthews, 1983) discussed the use of standardized tests from a practitioner's point of view. Matthews, a high school counselor at the time, related test usage to the structural organization and pressures of a large secondary school. The second article (Tuck, 1983) discussed the limitations of tests of scholastic ability in general, and the TOSCA in particular. Such tests can legitimately be used to make placement decisions and to measure general scholastic attainment, but there are serious flaws in using them to predict attainment. Tuck also cautioned against the loose use of the terms intelligence and ability in schools.

Knight and Godfrey (1984) surveyed 107 hospital psychologists to ascertain which tests they would recommend be included in graduate clinical psychology training courses. A list of the 20 most frequently recommended tests was assembled. Intelligence and brain damage measures predominated; the only personality or psychopathology measures featured in the top 15 were the MMPI and the Symptom-Sign Inventory. None of the tests listed were indigenous and only one was a projective measure. From the results of their survey it was clear that testing was an important part of a hospital psychologist's work.

In 1988 Olssen published an edited book of readings on mental testing in NZ. The book was clearly critical of mental testing and the TOSCA in particular. Mental testing was seen largely as a political activity and the TOSCA as an IQ test with severe limitations, including a bias against Maori children. The book generated considerable debate--a healthy sign. Olssen (1989) outlined his views for teachers in a brief article that appeared in the secondary teachers' association journal. In it he was again highly critical of IQ tests like the TOSCA.

These articles demonstrated a strong interest in educational and mental testing in NZ among psychologists, educational sociologists and philosophers. The TOSCA, perhaps because it was developed specifically for use in NZ, generated considerable debate, even before the appearance of Olssen's book in 1988. That debate is summarized below.

The articles that appeared in the NZ Journal of Educational Studies symposium on TOSCA (1983, no.2) were representative of the debate. TOSCA, a test of scholastic abilities, was published in 1980 by the NZ Council for Educational Research's Test Development Division. It was designed to meet the needs of both teachers and school administrators. Shortly after its publication, additional standardization data was published by Reid and Gilmore (1983) and St. George and Chapman (1983 and 1984). All of these articles acknowledged that the test had been criticized for being culturally biased and anticipated further such criticism. The criticisms were summarized in a strongly worded article by Nash (1983). He leveled four charges against the TOSCA: (a) it was an IQ test, not a test of scholastic ability as its authors claimed; (b) it contained a bias against Maori children that would be especially pernicious if the test was used to stream students; (c) the TOSCA could not predict educational performance as claimed, a point supported by Tuck (1983); (d) one item was claimed to be incorrect. In concluding he challenged the publisher to make available a more complete set of information about the test and its theoretical foundation. This article sparked a heated exchange in the NZ Journal of Educational Studies.

Reid, Gilmore and Croft (1984) responded to each of Nash's four charges. They denied that the TOSCA was an IQ test ("we make no claims about measuring intelligence, nor do we provide an IQ"); they pointed out that the TOSCA was only one index of an individual's present abilities and could justifiably be used to predict subsequent performance in the system as it existed; they dismissed Nash's claim that one item was incorrect by claiming that he had ignored obvious contextual constraints in the wording of the question itself. The final criticism, that of cultural bias, was dismissed as unfounded and lacking any supporting evidence. Furthermore, they claimed that Nash was equating evidence of racial differences in mean scores as evidence of bias in themselves. The matter did not rest there. Ballard (1984a) was also strongly critical of the TOSCA. He focussed on the authors' claims that the TOSCA measured basic and stable

capabilities and that the results were predictive of future success. Once again Reid and Croft (1984) replied to Nash and Ballard, discussing each charge in turn.

The debate grew increasingly strident. It extended beyond a debate about test construction, standardization and administration; different ideologies were involved. Olssen (1988) was at least clear about his stance when introducing his largely critical book on mental test (and the use of the TOSCA). The book could "be seen as constituting a form of political action against a certain conception of educational practice and against the use of mental tests related to these practices" (p.19). In a very useful article Codd (1985) tried to extend and highlight the debate by examining the specific political and ethical issues at stake. He made his position clear at the outset: "the case against TOSCA rests mainly upon the social consequence of its use as a legitimating device for ranking and classifying pupils according to a presumed distribution of mental ability"(p.50). The fact that this serious debate has occurred, and continues, is evidence of vigorous, critical level of scholarship in this area of NZ psychology.

Testing and assessment research has occurred in other areas as well. For example, Kammann and others (e.g., Kammann et al., 1984; Kammann and Flett, 1983) have developed and modified a scale to measure current levels of general happiness or well-being. The scale was developed using a sample of NZ adults. Chapman et al. (1984) researched two methods for identifying learning disabled pupils. They found that the discrepancy method (based on the notion of measurable discrepancies between potential ability and actual achievement) was as effective and defensible as the regression method (controlling for regression to the mean effects).

McGee et al. (1985) researched the factor structure of the Rutter Child Scale B and the relationship of the resulting behavioral factors to measures of cognitive ability and family adversity using a large sample of NZ children. The results allowed comparisons to be made with samples of children in other countries. Fergusson and Horwood (1987a) developed a model for explaining the poor correlation between maternal and teacher estimates of conduct disorder in children. They then tested the model using data gathered from a sample of NZ children, their mothers and teachers. Their research was extended further in a second paper (1987b).

The Stanford-Binet, the WISC-R and the WAIS-R are widely used in NZ even though NZ norms are not available. Four articles dealing with the use of these tests and the interpretation of their results are reviewed. The first (Silva, 1982) presented NZ data on the Stanford-Binet and WISC-R that suggested mean IQs were 4 to 7 points above the United States norms. The second (Ballard, 1984b) urged caution in the use of both tests in NZ due to a lack of adequate reliability and validity data on the tests. The third (Petrie et al., 1986) developed an Information Subtest for the WAIS-R that was standardized on 200 general hospital patients. Finally, St. George and Chapman (1987) researched item characteristics of the WISC-R using a sample of 11 year-olds and found several reasons for suggesting that the test should not be used in NZ until adequate test adaptation studies had been done. Whether the cautions of these researchers are being heeded is unknown. It is interesting to note, however, that hospital psychologists ranked all three among the top seven tests that clinical psychologists should be trained to use (Knight and Godfrey, 1984).

There has been a long-standing interest in vocational assessment instruments in NZ. For example, MacLean (1982) commented on Super's Work Values Inventory (WVI), a measure that had been used previously in NZ. He cautioned that the WVI should not be used for counseling purposes due to the lack of evidence for its validity. In a brief rejoinder, Hesketh (1980) agreed with Maclean's caution but suggested that the WVI still had practical uses in classroom situations.

The most productive researchers in the area of vocational assessment who were singled out by Small (1980a) for the quality of their work during the 1970s were Brian Keeling and Bryan Tuck. Research on the North American version of the Self-Directed Search (Tuck and Keeling, 1980) preceded their development of a NZ version of the Self-Directed Search (Keeling and Tuck, 1982) and the Job Activities Guide (JAG), a vocational inventory for use with upper high school students (Keeling and Tuck, 1983). Both are now used extensively in NZ. Their work also stimulated interest from others. For example, Hawley (1986), an audiologist, tested the coding of audiologists

in the NZ SDS. She found support for the S and I components of the personal summary codes, but not the R component. A gender difference was also found.

These articles reflect a practical, applied interest in vocational assessment. The development of indigenous measures like the SDS-NZ and the JAG has had immediate benefits for practitioners.

XI. BICULTURAL COUNSELING

One final area of counseling/mental health services that received increasing attention during the 1980s was that of counseling across cultures. Most literature on the subject was more specifically concerned with biculturalism. The following review, though not exhaustive, highlights several of the issues involved.

In an effort to provide counselors and teachers with insight into the cultural values of Vietnamese students, Thrin Thi Sao (1981) explained aspects of the cultural background, uses of body language, social practices and beliefs of Vietnamese immigrants. Suggestions and cautions were given for counseling Vietnamese students and their families.

In a thoughtful article, Gibbs (1983) was critical of the assumption that counseling skills were universally appropriate. To illustrate her point she discussed four different sets of values that were involved in any counseling relationship: (a) the values of counseling itself, (b) client values, (c) counselor values, (d) the values of the organization, or the setting.

Awatere (1981), a Maori psychologist, was far more outspoken in her criticisms of the largely male, white, middle-class humanistic and behaviorist traditions of psychiatry and psychology. Both, she claimed, blamed the victims for their problems, and those most affected by the abuses of psychiatry were Maori, particularly Maori women. In her own work she has adopted the Personal is Political ideology and works to raise her clients' awareness of the source of their oppression. The aims of her counseling are to enhance the self-esteem of her powerless clients and to redirect their efforts from changing themselves to changing oppressive social structures. Her preferred method for doing this was by means of small groups in which victims could share their experience of oppression, their skills, and their support for one another.

Amidst the growing criticism of the inequitable ways in which NZ's education, health, welfare and justice systems provided services to a multicultural population (see, for example, Abbott and Durie, 1986; Durie, 1985, 1989a and 1989b), Abbott and Durie (1987a and c) surveyed tertiary level, professional training courses in counseling and clinical psychology to determine if their curricula provided a sufficiently bicultural perspective. Biculturalism means essentially "the recognition of Maori people as the tangata whenua [people of the land] with a right, as enshrined in the Maori language version of the Treaty of Waitangi, to their own language and cultural determination" (1987a, p.14). It is felt by many in NZ that biculturalism is a prerequisite to a fully multicultural society. Since Maori are disproportionately represented as clients in all of the above named settings and the professional counselors in them are almost without exception white, it is essential that training programs provide such a perspective. The results of their surveys, however, were disappointing, particularly in relation to psychology courses. While biculturalism is having some degree of impact on the training of counselors and child psychologists, psychology programs showed few signs of change. However, trainers expressed considerable interest in making courses more biculturally relevant.

One response to Abbott and Durie's surveys has appeared. Glynn and Ballard (1988) cited specific ways in which the University of Otago's Educational Psychology course had incorporated a significant bicultural content and perspective into its classes.

There is a growing literature dealing with counseling Maori or those from specific Pacific Island groups. For example, Foliake (1981) discussed the counseling needs of Pacific Island clients. In his view, Pacific Islanders would not make use of white-based counseling agencies but would rely instead on the "counselors" they knew best, their elders. Tipene-Leach (1981) provided information

about Maori beliefs about medicine, death and dying, ways of communicating and their view of Western hospital practices. It was hoped that this information would enable doctors, social workers and counselors to be more aware and understanding when working with Maori patients. A similar approach was taken by Ross (1985) who reviewed several aspects of cross-cultural counseling, in particular working with Maori clients. The ultimate challenge was "to achieve a balance between the culturally unique and the humanly universal in the counselling process" (p.47).

Two more recent writers have focussed on Maori culture and the sociopolitical development of the Maori people. Durie (1989) emphasized the importance of culture in counseling and illustrated how many aspects of Maori culture conflict with traditionally accepted counseling practices. He described three essential dimensions of Maori culture that current counseling theory and practice have ignored: whanaungatanga (having to do with family ties; extended family); whakamanawa (literally, to encourage someone; encouragement based on caring); mauri (the essence of someone; self-esteem, one's spirit). In concluding, he repeated the call for training courses that were truly bicultural in content and practice.

Tutua-Nathan (1989), on the other hand, saw a need to focus on historical, political and socioeconomic factors in understanding Maori oppression. He too was critical of past and current counselor training programs and suggested the following as essential content areas in future courses: (a) familiarization with Maori custom, protocol and language; (b) understanding and awareness of Maori communication styles and response patterns in counseling; (c) understanding and appreciating different ethnic, social and cultural values (p.48).

Barrett-Aranui (1988), a school counselor and Maori language teacher, provided a very personal view of the importance of whanaungatanga, manaakitanga (help given by people) and wairuatanga (the spiritual dimension) to Maori. She avoided describing particular skills that might be useful in counseling Maori clients and focussed instead on providing an insight into helping-related aspects of Maoritanga (Maori culture, beliefs). The result was a moving, informative view into Maori "counseling".

This is only a very brief summary of the literature relevant to bicultural counseling in New Zealand. There has been an explosion of books, articles, programs and reports on the whole topic of biculturalism and how it relates to health, education, justice and welfare. Institutions, agencies and workers in all four areas are still struggling to understand, define and implement in constructive, sensitive and appropriate ways the practices of biculturalism in Aotearoa. How this is done may be the most pressing and important issue facing NZ psychologists and counselors today.

XII. EVALUATION

What is the future of counseling psychology in NZ? Formal developments and directions are difficult to predict. However, many of the values and tenets of counseling psychology have already been incorporated into the working practices of psychotherapists, clinical psychologists, counselors and social workers, even though those workers may not identify themselves as "counseling psychologists". Whatever the label they might choose for themselves, many applied psychologists and counselors will continue to perform the basic roles and functions of counseling psychology: aid to those with problems, efforts to anticipate and prevent future problems, fostering clients' potential for maximum healthy development.

Perhaps there will be a merger of disciplines into what Fitzgerald and Osipow (1986) called a "human services psychology", a kind of psychological general practitioner. Whatever, given their broad orientation and range of competencies, there seems little doubt that counseling psychologists will continue to play an important role in mental health. Just what title they carry and with what professional group they might choose to identify remains uncertain.

What developments in counseling-related research have occurred in the ten years since Small's (1980a) review? The most direct way of answering this question is to discuss each of his

observations in turn (see section III. PREVIOUS REVIEWS OF COUNSELING-RELATED RESEARCH).

1. The relationship of research findings to counseling practice. Small could find little evidence that research influenced practice. Generally speaking, the same holds true ten years later. However, it is likely that some kinds of research have had an impact. For example:

(a) Baker's (1985) analysis of her own counseling role certainly influenced her own work; others may have been inspired to conduct similar analyses.

(b) Much of the training material written in NZ has undoubtedly influenced other trainers and practitioners--they just have not written about it. One cannot be so sure about the impact of the training critiques.

(c) The family counseling literature has, no doubt, had some impact on the many counselors eager to learn more about it.

(d) The series of evaluations of the University of Canterbury's counselor training course definitely helped to shape and direct course developments.

(e) Testing practices have surely been impacted by the research findings (though colleagues in the area assure me that many questionable testing practices persist).

(f) The bicultural literature has impacted attitudes and, to some extent, practices. However, those changes are due as much to wider political and social pressures as they are counseling research.

2. Changes in practice. Small (1980a) suggested that events other than the publication of research results were instrumental in influencing changes in practice. The same seems to be true ten years later. For example, political and social events seem to have played a large part in the move among several professional organizations to implement accreditation and registration schemes; the same can be said for the growing calls to develop a bicultural or feminist approach to therapy. It has often been the case that new trends in practice were imported and spread very quickly among counselors. An example a few years ago was neurolinguistic programming. Research had little to do its sudden popularity.

3. Areas of weakness. There have been several publications in the areas Small had identified as weaknesses: sociological, economic, political, or philosophical. Several critiques of the TOSCA and counselor training programs fit into one or more of those categories. In addition, many of the critiques of mainstream psychology by feminists and Maori were also politically and/or economically based. These types of writings reflect, of course, social ferment; they also reflect a growing maturity and critical level of scholarship within psychology itself.

4. Studies of counseling. Small described the number produced in the 1970s as "meager". The 1980s, however, saw the publication of several interesting analyses of counseling. The variety of topics investigated and methodologies employed was encouraging. It is hoped that they represent the beginning of a NZ literature on counseling practice and outcome.

5. Areas of high grade research. The two areas identified by Small were vocational guidance and behavior analysis. The first continued to be an area of quality research, due in large part to the same two researchers, Keeling and Tuck. Literature from the second area was not represented in the present review. Had the areas of special needs, special education and intellectual handicap been included, behavior analysis research probably would have been again prominent in terms of both the number and quality of publications.

6. Fast developing areas of practice. Small identified three: consultation, social skills training and family counseling. All three continued to develop as areas of practice in the 1980s. Social skills training literature was not included in the present review but there were numerous reports and

in-house papers on the topic (see, for example, Manthei and Miller, 1991). Consultation is today a normal part of most psychologists' and counselors' repertoire of skills. The third area, family counseling, has developed rapidly. There is a growing local literature in the area and it is now included in most training courses.

7. Sources of research. Small found that the main source of the most rigorous research was university education departments. While that remained the case in the 1980s, there has been a large number of writings (descriptions, commentary, training materials) produced by practitioners. University psychologists have also contributed substantially, but not to the same extent as their colleagues in education departments. In general it could be said that university staff contributed most of the research (meaning writings that collected and analyzed data of some sort) while practitioners contributed mainly practical pieces on counseling itself.

Additional observations. Counseling psychology--in fact, counseling in general--is a relatively young discipline in NZ. Given this fact and the small size of the country's population (3.25 million people), the amount of counseling-related literature published in the 1980s is in itself impressive. However, its increasing diversity, sophistication and critical orientation is equally laudable and indicates a rapidly growing maturity in the profession. Overseas theories and methods are still frequently the source of ideas for practice and research, but NZ psychologists and counselors are becoming more selective and critical of such material. It appears that a genuine NZ approach to practice is developing, particularly as aspects of biculturalism and Taha Maori are incorporated.

Research--in the traditional or strict sense--output is still not large. However, the studies that have been done are relevant to local practice, well-conceived and conducted and demonstrate a growing diversity of methodologies being employed. There are still problems of dissemination and availability. If it is to be effective and have impact, the results of research must be disseminated to practitioners and must be readily accessible to other researchers. At present there is no specialist journal of counseling psychology, nor is it likely that one could be sustained. Therefore, counseling research will continue to be published is such diverse publications as the NZ Association of Counsellors Journal, the NZ Journal of Educational Studies, the NZ Journal of Psychology, the NZ Journal of Social Work, the NZ Medical Journal, and a variety of overseas journals.

Concluding comments. The very broad view of what constitutes research used in this paper may be questioned. Some of the articles reviewed may seem to be little more than opinion or informed comment. However, they were included because they give a more complete picture of the present concerns of those practicing counseling psychology in NZ. Similarly, there may be important contributions that were omitted; that is, in fact, my greatest fear. To anyone whose relevant contributions are not included, I apologize and ask for a copy of the publication so that it can be included in a revision of this review.

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